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RUSSIA A THREAT TO MIDEAST (page 4)

THE CANADIAN JEWISH NEWS

THE CANADIAN JEWISH NEWS
FRIDAY, APRIL 25, 1969
The 7th Day of Iyar 5729
Sidra:
Ahare-Kedoshim
Candlelighting:
Toronto 6:56
Montreal 6:38

● LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA ● 15¢ ● FRIDAY, APRIL 25, 1969

Paris says Israel denies

BIG FOUR MIDEAST AGREEMENT READY

QUEBEC SHOULD NOT BE UNILINGUAL, SAYS PREMIER; ALSO HOPES FOR SUPPORT FROM JEWISH COMMUNITY

The Jewish community, because of its profound understanding of the problems of a people defending its culture and heritage, could act as a link between French Canada and the rest of the country in these crucial days. This is the gist of a statement made in an interview with the editor of The Canadian Jewish News by Jean-Jacques Bertrand, Quebec Premier.

The interview appears in full in the new issue of Nouveau Monde, the French-language magazine published by the editors of The Canadian Jewish News.

Other important points made by Premier Bertrand in his interview with Editor Nurenberger:

. We want to preserve our French heritage. How? By declaring French the only official language in Quebec? This is a point of view...I say that Quebec should not become unilingual.

The Government of Quebec established a special committee to explore the means of assuring the full development of the French language while guaranteeing the rights of minorities.

Concerning the role the Jews could play in this progress of Quebec, Premier Bertrand stated that Quebeckers hope for support on the part of the Jewish community because they understand the French Canadians and they could become the intermediaries...In fact the Jewish community already has demonstrated a growing interest in French culture.

Of course, said Mr. Bertrand, it is necessary to take into consideration the fact that French is the language of the majority in Quebec.

The Premier of Quebec concluded his interview by declaring that all cultural problems of the province are linked to economic progress.

Believes Jewish community of Canada can be a link between French Canada and the rest of the country: JEAN-JACQUES BERTRAND, Premier of Quebec.

RUSSIA APPROVES OF MODIFIED FRONTIERS

by M. J. NURENBERGER

Paris.-A Big Four agreement, French Government circles have assured me, will emerge within the next two weeks--which Israelis deny.

The French say that the Paris-London-Moscow-Washington settlement is unanimous along the following lines:

. Israel is NOT to withdraw to its May, 1967, borders. However, all four nations accept modified frontiers.

. The Big Four agree that changes are to be effectuated following direct negotiations between the parties after the Arabs and Israelis have consented, in principle, to end their belligerency.

The Russians, according to Paris sources, have acquiesced to American insistence that a contractual agreement between the Arabs and Israelis must be part of the package deal.

Russia and U.S. in conference

The French also say that Russian-American Mideast talks are being conducted between these two big super powers parallel to the Big Four, New York negotiations but without the French and English.

In Jerusalem, Israeli and West Bank Arab leaders have opened discussion for peace.

Moscow will not support terrorists

Reports also indicate that Moscow has declined to support Arab Guerillas because they are Arab-armed with weapons from China and they undermine the Mideast governments. The Iraq Government, fearing the El Fatah threat to its regime, has told the terrorists they are outlawed on its soil.

Canadian born press magnate feels Nasser wishes to end hostilities

BY MARK SEGAL

LORD THOMSON WANTS TO HELP BRING PEACE

Rehovot.- "If there is anything I can do, if I can only help in any small way, I would like to help bring peace. After all, it's what both you and the Arabs need. I am sure you could do a lot for the Arabs. It would benefit everyone concerned," Lord Thomson of Fleet said recently.

The interview with the Canadian born press magnate took place in his suite in the spacious villa of Sir Isaac Wolfson on the grounds of the Weizmann Institute here.

Lord Thomson came here as a guest of the Wolfsons ("old friend of mine, we both come from Scotland, you know") straight from Cairo, where he had met President Nasser.

He was aware of the stir aroused in Israel by his statement on arrival at the airport that Nasser had conveyed to him the impression of a man who sought peace. Lord Thomson said, "Nasser was not in the least bellicose. He told me he wants peace . . . Naturally you cannot always vouch for what a man says . . . He has his own conditions which are not regarded favorably here . . ."

LORD THOMSON AT HECHAL SHLOMO.- Lord Thomson of Fleet, accompanied by Sir Isaac Wolfson, at Hechal Shlomo. Lord Thomson, wearing a skullcap (left), receives a handsomely bound Old Testament from Sir Isaac (right). Maurice Jaffe, executive vice chairman of Hechel Shlomo, looks on.

Lord Thomson has discussed the situation here with Premier Golda Meir, her Deputy, Yigal Allon, and the Defense and Foreign Ministers. "The Israeli leaders do not see peace in view, as much as they yearn for it. They stress the need for talking with the Arabs across the table. But Nasser says: 'How can I make peace or even talk with people who occupy our land?'"

When asked why Nasser and other Arab leaders refused to talk peace with Israel before June 5, 1967, Lord Thomson's comment was: "There is no doubt that they wanted war at the time. They thought they could win. However, today they know there is no sign of them winning."

His general comment was: "The Israeli leaders I spoke to made it clear to me that they would be ready to meet with Nasser anytime, anywhere . . . I do hope it would work out, because it is one of the objectives of my visit here to leave the impression that you can deal with Nasser . . . I came here hoping I would see a prospect of peace, but it does not seem attainable right now with the attitudes prevailing in Egypt and here . . ."

When we discussed the Four-Power talks, Lord Thomson did not see any danger of a "Middle East Munich." He observed: "I do not think they will interfere. I cannot see physical intervention. No doubt they will try to bring pressure and influence to bear, but no actual physical presence. No."

Lord Thomson regretted that people in Israel feel as if they were being punished for standing up to Soviet influence. Generally speaking, he reported widespread sympathy and affection for Israel in Britain, Canada and the United States.

This is his second visit. His first was in 1961 when he attended the sessions of the International Press Institute Executive at the Tel Aviv Sheraton.

Lord Thomson spent both sedarim with the Wolfsons at Rehovot and has toured the country, visiting three kibbutzim, one of them Kfar Hanassi, founded by settlers from Britain, and staying overnight at one kibbutz guesthouse.

He says: "I'd like to come back very much. You are doing a wonderful job here. I agree that you Israelis have had no choice but to succeed. Yes, it is partly similar to the pioneering outlook of the Canadians, but then you had tremendous obstacles, with enemies all round you, which we did not have in Canada."

Relaxing in an armchair, Lord Thomson was a very good subject for an interview. "Am I different from my public image, indeed? I am not as tough as they say. Of course you have to take care of your side in business," he mused benignly.

His company owns 182 newspapers and magazines throughout the world. His firm has a bigger chunk of the mass media than most other groups. However, he is in the business for the money, not for the political influence. He bought his first newspaper in 1934 in Timmins, Ontario for $200. Today, he owns the London "Times," the "Sunday Times," the "Scotsman," the "Western Mail" (Wales) and the "Belfast Telegraph" (Northern Ireland's top paper). "Yes we have a nice stable" is how he describes his ownership of 38 dailies in the U.S. and 42 in Canada, besides the largest groups of trade and technical magazines in Australia, New Zealand and South Africa.

His firm has wide interests in radio and television networks in Canada, while his 100 per cent control of Scottish Independent TV was reduced to 25 per cent by Government restrictions on press influence on video. His firm also owns the Tel-Orient TV station in Beirut: "We are the only people that produce Arab programs outside Cairo," he says proudly.

Lord Thomson was surprised to hear that some Israelis consider "The Times" and "Sunday Times" biased against Israel, particularly "The Times Diary". His reply was: "The Arabs also say that we are biased. We do try not to be prejudiced. There are definitely no orders of prejudice. I am sure that on balance there is no bias in our reporting."

Asked whether he was thinking of doing business here, Lord Thomson replied: "We would be most interested in commercial television when it comes."

As for Israeli newspapers: "I am always on the prowl, you know," he said with a quiet smile.

Since entering the House of Lords, he has made only four speeches -- on economics and labor problems. In this interview he only gave a few of his opinions on politicians and policies.

On Canadian Prime Minister Pierre Trudeau: "I have never met him. But I do wish he would be a little more dignified. His behavior is not in keeping with the position of Prime Minister. Still, I hope he works out well."

On being a Lord: "Well, it's opened some more doors to me. It has not changed me personally. It's in a way like an honorary degree. It gives one more honor and respect. In Canada, the Government does not like it, but I don't give a damn for that. All in all it gives one a little bit more prestige, and all of us like that sort of thing, don't we?"

He then said: "I would not have done anything different if I had to start all over again. I've had a pretty full life . . ."

The motto on lord Thomson's coat of arms is "never a backward step."

Commentary

by M. J. Nurenberger

JEWISH COMMUNISTS

The interview recently published in The Canadian Jewish News, in which the leader of Canada's Communist Party refused to identify himself with the community of destiny into which he was born, again demonstrates the curious faith and "religious" allegiance of dedicated Reds. The interviewer who spoke with the Jewish-born William Kashtan stressed the point when he asked, "You have no Jewish feelings? " The Communist leader answered, "I am a Canadian and a Communist."

Then the question was rephrased: "Do you remember Ilya Ehrenburg's statement when he said 'as long as there is one antisemite alive I will consider myself a Jew'?" This too was ignored.

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Of course the Communist Party of Canada is not an important political movement nor can its leader be considered a power in our society. But his statements definitely are a reflection of the image of a "Jewish Communist" whether he admits or proclaims his Hebrew descent or rejects it.

To all practical purposes, it really is immaterial and irrelevant. For in the temple of Communism as directed from Moscow, there is but one religion dictated by Soviet imperialism and its interests. If it serves the interest of the Soviet Union, the Communists then receive orders to become religious and pious--as was the case during World War II when Stalin sent Feffer and Michoels to North America. These two used the most chauvinistic language to appeal to Jews. When the policy changed, they were liquidated.

In the world of Communism there is only one criterion determining human lives--individuals or nations: their temporary usefulness in the overall plan to conquer the world.

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There are times when Communist leaders are required to espouse a cause which surprises the naive to the point where they truly believe Moscow has changed. At this moment, from the Jewish point of view, it seems that the Arabs need be convinced that antisemitism can be reconciled with Communism to the extent that a Jewish Communist, if he hopes to remain in the grace of the fatherland of all the oppressed, must suppress his own feelings to the point of self-hatred and, if necessary, the denial of his own mother.

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Thus the leader of the Canadian Communist Party got the message. His almost enthusiastic denunciation of anything of which his origin may remind him shows that he knows on which side his political bread is buttered.

Will it help him in the long run? I doubt it. Almost all those who performed in this Communist suicidal manner in Poland now are out of power, some are in prison.

In Russia, save for the nuclear club where they still are needed, Jews have been eliminated systematically from every important position. Apparently they are necessary yet in East Germany while young fools are welcome both in the Americas and in France where the new Left and the old Left are entirely too "Jewish" to be ignored.

Novelist C. P. Snow wonders:

WHY ARE JEWS SO SUCCESSFUL?

New York (JCNS) - Lord Snow (C.P. Snow, the novelist) has been asking himself: "Why are Jews so successful?" He thinks he now has the answer: There "may be something in the Jewish gene-pool which produces talent on quite a different scale from, say, the Anglo-Saxon gene-pool".

He gave his views to the New York branch of the Hebrew Union College-Jewish Institute of Religion, the theological seminary of the Liberal movement, at a ceremony conferring upon him the degree of doctor of humane letters here recently.

In asking this, said Lord Snow, he was thinking back to the last generation particularly - "though one can stretch back to the early nineteenth century, the first time that Jews had any chance to compete with Gentiles over a widish range of human activities".

The "record is remarkable and quite outside any sort of statistical probabilities", especially when one remembers that "there can never have been 20 million Jews alive in the world at any time", and no more than 17 or 18 million just before the Holocaust.

This is "less than the present population of Canada or Ethiopia, and about half the present population of Spain or Turkey".

"Take any test of achievement you like - in any branch of science, mathematics, literature, music, public life. The Jewish performance has been not only disproportionate, but almost ridiculously disproportionate. To use a crude criterion, run your eye down the lists of Nobel Prize winners for the last 25 years. You will find something between a third and a quarter have Jewish names.

ASTONISHING PERFORMANCE

"If we assume, as is probably sensible, that Nobel Prize winners are bound to be drawn from advanced societies, then the fair statistical distribution for Jewish people would be something less than one in 50. And roughly the same astonishing performance turns up whatever kind of human excellence you examine".

Another of Lord Snow's questions was: "What is the future of Jewishness without Judaism?"

This is a secular age, Lord Snow said, an age with pressures on the Jews towards assimilation. This tendency can be seen to the extreme among the Russian intelligentsia.

A "good many of the illustrious names are Jewish - Pasternak, Lev Landau, Tamm, and plenty more of their best writers and scientists". But that is all that is left of their Jewishness - their names.

The "chief counterforce" against assimilation is "the existence of the Jewish religion". If he had been born a Jew, perhaps the "ties with the observance of my fathers would almost certainly have been stronger" than those to his own faith, the Church of England.

But "I don't imagine that I should have believed any more than I do now. I should have been sad that, because of people like me, Jewishness was that much weaker".

WILL ADDRESS MASS RALLY. - Gideon Raphael, Director-General of Israel's Foreign Office and former Ambassador of Israel to the United Nations, who will be guest speaker at a mass gathering in celebration of the 21st anniversary of Israel's Independence. The event will take place this coming Tuesday evening at Toronto's North York Centennial Center.

BG: ISRAEL NEEDS BOTH SIDES OF JORDAN

Paris.- Former Israeli Premier David Ben Gurion told the French newspaper Le Monde in an interview that Israel must absorb several million more immigrants and expand its borders to "both sides of the Jordan" in order to resist the overwhelming numerical superiority of the Arabs.

Speaking at his Tel Aviv home to Middle East writer Eric Rouleau, Ben Gurion said, "In exchange for peace, a real peace including close political, economical and cultural cooperation with the Arab countries, we would hand back all territories conquered in June, 1967, except for East Jerusalem and Golan."

Looking into the future, Ben Gurion said "we must absolutely integrate into Israel at least four or five million more Jews. Our army will not always be an infallible victor. The numerical superiority of the Arabs is overwhelming.

. "They are just as capable as we are of progressing and assimilating modern techniques. We cannot resist them indefinitely unless we succeed in creating a nation which is superior in quality and larger in quantity. We also need political leadership of top quality which unfortunately is not the case today. No, the State of Israel of which we dreamed has not yet been born," Ben Gurion told Le Monde's correspondent.

FOR THE RECORD

The Canadian Jewish News is *STILL* the only Jewish newspaper in Ontario and Quebec appearing regularly 52 weeks a year.

Soon The Canadian Jewish News will be published in two editions: Toronto, Montreal.

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ISRAEL WARY OF EGYPT'S BOASTING

by Jacques Maleh JCNS editor

Jerusalem.- The Israeli Government regards with utmost gravity Egypt's boastful admission that a regular army commando unit crossed the ceasefire line last Saturday night in the Suez Canal area in open breach of the ceasefire agreement. Political observers here believe the chief purpose of the operation was psychological. It was to serve as a pretext for an imaginary "victory" communique in order to boost Egyptian morale.

The fifteen-man Egyptian commando unit failed completely to achieve its aim in attacking effectively an Israeli position on the north shore of Lake Timsah. Only one Israeli was wounded slightly by a grenade explosion and one Israeli military vehicle was damaged.

The Eygptians were discovered while trying to approach the Israeli outpost. They retreated hurriedly and in disorder, leaving their arms and ammunition behind. For the first time it appeared that the Egyptians had intended to capture Israeli positions whereas in the past in such operations they took form of hit and run raids.

Three soldiers were injured slightly when the Israelis afterwards successfully foiled another attack by an Egyptian ten-man commando on the east bank of the canal eighteen miles north of El Kantara.

An Israeli spokesman said that the two raids were not believed to be probing an operation for mass crossings but simply a new method of harassment. He also said that Israeli jets conducted several sorties Monday night to silence Jordanian fire across the border in the neighborhood of Golan Heights near the Sea of Galilee. Exchanges lasted about six hours. No Israeli casualties were reported.

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THEATRE MUSIC FILM

by D. COHN

* Five Israelis whose fields cover Jewish and Crusader period scholarship, science and the theater, received Israel prizes, the State's premier honor, on Wednesday, Independence Day, the prizes are awarded each year by the Minister of Education.

This year's recipients are Rabbi Yosef Kapah, for his edition of the Mishna with the commentaries of Maimonides, the Professor Yuval Ne'eman, outstanding head of the physics department of Tel Aviv University, for his work on elementary particles. Professor Shneur Lifson, former science director of the Weizmann Institute, received a prize for his work on the physical methods for calculating the structure of biological macro-molecules; Prof. Yeshoshua Prawer of Hebrew University, for his three-volume work on the history of the Crusader Kingdom in Palestine; Shimon Finekl, for his life's work with Habimah, the Israel National Theater.

* Sam Levinson, former schoolteacher whose warm remembrances of his Yiddishe mama, quite different from Alex Portnoy's, and which have lifted him to the highest ranks of American humorists, was installed a Fellow in the Jewish Academy of Arts and Sciences at a luncheon in New York last Monday.

The ceremony was conducted at a meeting of the Women's Division of the Friends of Dropsie College for Hebrew and Cognate Learning of Philadelphia. Dr. Abraham I. Katsh, president of Dropsie, was chairman.

* To celebrate their fourth wedding anniversary, actor Geoff L'Cise and his wife Juanita were married recently under a khupa (canopy).

The couple had married in a register office but Mrs. L'Cise always dreamed of a traditional Jewish wedding. According to a publicity handout, "she has been a little busy bringing up babies -- a daughter Tavia, two-and-a-half, and son Jaron, one-and-a-half -- to get around to it until now."

But wedding ceremonies are nothing new to Geoff. As Motel the Tailor who marries the milkman's daughter in the British version of Fiddler on the Roof, he has been the groom on 350 occasions so far.

* Noga Lord, a beautiful, darkeyed sabra from Kibbutz Geva near the Syrian border, is the cabaret dancer under the stage name of Sultana at a Turkish restaurant in London, England.

Dressed in diaphanous harem-type pantaloons and silk veil, Sultana performs what is colloquially described as a belly dance. But she does not like this term. "The dance is an art form, not something sexy," she says.

In New York, after leaving school, Noga became a secretary. But after visiting a Greek club, she was taught by an Oriental dancer there the skills in which she now excels.

* Groucho Marx is still mad at today's youth. He advocates strapping. "I read a piece about Ruskin or maybe it was Racine who had ten kids, and everytime he passed them he took a swing at them. And they named a town after him."

Groucho sounds off, "By and large the parents are superior to the kids they're spawning. You couldn't give me another one. And it's no good saying that the ones you read about are a minority. They're not a minority if they're all yours and you have to wait for the car to get home to know your daughter hasn't got pregnancy or leprosy."

A plague on all their houses, he said. "I saw 'Oliver!' and love it. Nice and clean. The girls all wore clothes, and so did the men.

"When I heard about 'Hair' I was kind of curious about the six naked primates on stage. So I called up the box office and they said the tickets were $11 apiece.

"That's an awful price to pay. I went into my bathroom at home and took off all my clothes and looked at the mirror for five minutes and I said this isn't worth $11.

"I don't think you have to show lovemaking on the screen any more than you have to show bowel movements. I'm not strong for censorship but there are degrees. Copulation on the state is not the ideal way to spend an evening."

Continued Groucho, "If you're grown up you know what it is and how humiliating it is after a certain age. Once the sex urge deteriorates there's not much left. What am I going to do -- walk around a golf course and think I'm Jack Nicklaus?"

* Being an Israeli helps a classical artist to sell records in West Germany. Daniel Barenboim's renditions is on top of the classical charts in sympathy with the Israeli surge.

OFF TO A GOOD START.-Montreal United Jewish Appeal Study Mission at Lod Airport recently, having been flown to Israel by El Al Israel Airlines.

BILL OF GRIEVANCES

Short story by CHAIM BERMANT

In our town if you were invited to a wedding at 3 o'clock you turned up at 3:30 and the bride sailed in at 4, unless the invitation said prompt, in which case you turned up at 3:30, and the bride sailed in at 3:45.

But it was different for the Bean-Shtock-Pomeroy wedding. Everybody was there by 3, as we knew they would be, for the Bean-Shtock-Pomeroy affair was the nearest thing the town had known to a royal wedding.

The bridgroom was in his very own morning suit and topper, as were the dozen or so ushers (no Moss Bros. nonsense for the Pomeroys). All the town was there, or at least that part of which counted: the Mayor in his chain of office, the Mayoress, the local M.P., a bishop, two canons and a rural dean, the Lord Lieutenant of the County and his lady, the chairman of the County Quarter Sessions and numerous distinguished guests from out of town.

There was an augmented choir of 30 voices, all of them in tune. A Fellow of the Royal College of Organists had been imported from London for the event and so, by the look of the shool, had Kew Gardens.

At precisely 3 o'clock (Bean-Shtock's personal assistant was there with a stopwatch) came a fanfare on the organ and the bride appeared, an iceberg of lace and tulle. The bridegroom was in place under the chupa, and so were the mothers, and so, too, were the ushers and guests.

The bride advanced slowly up the aisle, guided by her father, and she, too, was manoeuvred, slowly, carefully, like an ocean liner moving into dock, to her rightful place. The organ stopped. All was ready, when we all suddenly got the feeling that something or someone was missing -- the rabbi.

Now the rabbi, a small, thin man with a small, thin beard, was the sort of person who was overlooked all his life. So there was no consternation at first, for everyone was confident that he must be somewhere among the greenery, up a tree perhaps, or behind a potted fern. But we searched the place from choir to crypt, and there was no sign of him. It was as if the earth had opened and swallowed him up.

In the circumstances the chazan might have been asked to officiate in his place. But it was the Sunday between Rosh Hashana and Yom Kippur, and the chazan was resting his vocal chords (which everyone was willing to admit needed a rest) in St. Annes, and it was a case of either finding the rabbi or no wedding.

Thus, while organist and choir entertained the assembly to a medley from Lohengrin, we set out in search (one party went to his house, another tried the police, a third inquired round the hospitals, and I, who knew something of the rabbi's ways, went to the park.)

And there I found him sitting on a bench, with his dainty little feet not even reaching the ground, and the Sunday papers heaped about him, reading a color supplement.

"Rabbi," I said, "the wedding. You've forgotten the wedding."

"I haven't forgotten it," he said. "I'm not going." And he put down the color supplement, picked up the financial pages and began studying them hard, as if anxious to see how his investments were doing.

"But weren't you invited to officiate?"

"I was invited to officiate, but that's about all I was invited for."

"But surely you were invited to the wedding itself."

"I was invited to the reception, if that's what you call being invited. And I was invited to the dance. You can see me at the dance, can't you? Doing the light fantastic with the mayoress. But," and here he raised his voice so that people who were walking by suddenly stopped, "BUT I WASN'T INVITED TO THE DINNER."

He calmed down and picked up his papers again.

"I see Tubflex is going public," he said.

I could see he was in no mood to be argued with and I went back to the father of the bride, who seemed to have aged by about 15 years in the 15 minutes I was away. When I told him what had happened he aged even more.

"But the man's mad," he shouted.

"He's the rabbi," I said.

Without another word he jumped into the nearest car, which happened to be the bridal Rolls, and, white ribbon and all, he drove straight to the park. I ran after him fearing there might be bloodshed, but when I got there I found him stuffing a cigar into the rabbi's mouth and trying to light it.

"I believe there's been some mistake, rabbi," he was saying.

The rabbi inhaled for a bit and blew out the smoke.

"There has," he said, "and you made it."

"My friend he tells me that you thought you weren't

(cont. on page 6)

MONTREAL NOTES

PROMINENT GUESTS AT DINNER.-Philip F. Vineberg, Q.C., (left) who will be made an Honorary Fellow of Bar Ilan University in Israel, at the annual dinner of the Canadian Friends of Bar Ilan, Thursday evening, May 8th in Montreal. The arrangements committee is headed by (right) the Hon. Senator Lazarus Phillips, O.B.E., Q.C., LL.B.

HONOREE

Issie Guberman, one of the leaders of the Farband Labor Zionist Order, will be honored by the Dr. Chaim Zhitlovsky Branch, FLZO, of which he was a founder, at a testimonial dinner on the occasion of his sixteenth birthday. The dinner, in conjunction with the Montreal Israel Bonds Organization, will take place Sunday, May 4th, at Adath Jeshurun Hadrath Kodesh Congregation.

RECEIVED AWARD

Film star Tony Curtis, who has played an active role both in aiding Israel and in various humanitarian organizations, received last Sunday the Eleanor Roosevelt Humanities Award.

The award, given annually by the Israel Bonds Organization to an individual in the United States or Canada, was presented at a community-wide dinner of tribute at Congregation Shaar Hashomaim.

Col. Dov Sinai, Consul General of Israel, and Dr. Judith Sinai were among the patrons. Chairman was Sydney Maislin, general chairman of Montreal Israel Bonds.

FASHION SHOW

The all-Israel fashion show, sponsored by the women's division of Montreal Israel Bonds, will take place during a lunchen next Wednesday.

MAN OF THE YEAR

First Israeli Ambassador to Canada, Michael Comay, now political advisor to Foreign Minister Abba Eban, will be guest speaker at the Montreal Israel Bonds Organization's annual Man of the Year dinner, Sunday, May 4th. The honor of Man of the Year will be bestowed upon William Gittes.

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TORONTO SYNAGOGUES AND ORGANIZATIONS

INSTITUTE OF RELIGION

Next Wednesday and Thursday, Beth Tzedec Synagogue will conduct its fourteenth annual Institute of Religion. Lecturers participating are: Col. Mordecai Bar-On, former Chief Education Officer of the Israeli Army; Father Edward Flannery, Catholic scholar and author of The Anguish of the Jews; Prof. Franklin H. Littell, outstanding Protestant historian, president, Iowa Wesleyan College.

At the luncheon at 12:15 p.m., Prof. Littell will discuss: Israel and Me. At 2:15 p.m., Father Edward Flannery will speak on: Anti-Zionism and Antisemitism -- Comparison and Analysis.

BREAKFAST MEET

Brotherhood of Shaarei Tefillah Congregation held a meeting last Sunday morning. John Devor, 1st vice president of the Federated Zionist Organization of Canada was guest speaker.

MEMORIAL MEETING

On the occasion of the Warsaw Ghetto anniversary, B'nai Israel Beth David held a memorial meeting last Thursday. Guest speaker was Prof. Ben Lappin of the School of Social Work, University of Toronto. Topic: Light Out Of Darkness. Julius Sokoloff delivered readings in Yiddish.

Last Sunday Brotherhood held a breakfast meeting. Dr. Daniel Cappon, psychiatrist and environmentalist, spoke on: The Pshychology of Myths.

ELECTION SLATE

Slate of officers for 1969-70 of Holy Blossom Temple: Immediate past president, Dr. Gerald Shane; president, Floyd Stern; 1st vice president, David Hart; 2nd vice president, Dr. Larry Hausman; treasurer, Jacques H. Barruch; recording secretary, Dr. Saul Fainstein; financial secretary, Mel Olsberg. Directors: Murray Axler, Sam Bacher, Paul Bell, Irwin Borins, Edgar Brodey, Bill Buckler, Les Cherniak, Morris Cooper, Saul Fishbein, Frank Garber, Marvin Givertz, Lou Glait, Stan Goodman, Jack Kirzner, Dr. Harold Leslie, S.Z. Lipman, Ronald Lyon. Also: Joseph Mayles, Saleh Mukamal, Joseph Nefsky, Louis Papernick, Ben Rosenberg, Richard Rosenberg, Murray Sandler, Sam Seligman, Murray Sklar, Dr. Myers L. Still, Leon Tessler.

MONTH OF STUDY

On Wednesday, April 30th, Beth Tzedec will commence its Month for Israel, a month of study and exploration.

TORAH GATHERING

Recently Zeirei Agudath Israel held its 18th annual Torah Gathering at the Agudath Israel Center, attended by 150 yeshiva students of fifteen yeshivot in North America. Chairman was Rabbi B. Nussbaum of New York. Speakers: Rabbi M. Ochs of Torah Emeth who spoke on, The Authority of the Gedolei Hatorah; Rabbi M.J. Burack of Beth Jacob Synagogue who spoke on The Responsibilities of Bnei Torah. Talmudic discourses were delivered by yeshiva students; the Eitz Chaim band entertained; movie on Israel was shown.

Projects announced were: the opening of Camp Agudath in the Muskokas, the fifth in a link of camps operated by the World Agudah; a two-year teachers' training program sponsored jointly with the Israeli Zeirei, based at the Agudah complex in Rishon Lezion; the sponsoring for the first time of an international camp for boys, 10-16, in a six-week program, in the outskirts of Jerusalem, known as Camp Sdei Chemed International.

On the board: Y. Grossman; S. Goldrich; Y. Neger; H. Nussbaum; M. Roodman; M. Weinberg.

ANNIVERSARY CELEBRATION

The 21st birthday of the State of Israel will be celebrated on Tuesday evening at the North York Centennial Center. Gideon Raphael will be the guest speaker. Fred Ganz, Q.C., is chairman of the evening; Jack Bluestein and Henry Cohen-Sittayoun are in charge of technical arrangements.

The program includes Cantor Jacob Barkin of Holy Blossom Temple and the Hadassah Choir.

Sponsors: Federated Zionist Organization of Canada; B'nai B'rith; Canadian Jewish Congress; United Jewish Appeal of Metro Toronto; United Jewish Welfare Fund.

NEW OFFICERS

At a recent meeting of Clanton Park Synagogue, the following officers were elected for the 1969-70 term: Yitz Feldman, immediate past president; Meyer Feldman, president; Saul Edell, 1st vice president; Sam Grafstein, 2nd vice president; Leo Weil, recording secretary; Meyer Levine, corresponding secretary; Murray Segal, treasurer; Naftuli Kanner, Jack Rosen, gabboim; Prof. Leo Davids, cultural committee; Aaron Frankel, special funds; Phil Schwartz, cochairman; Dr. Norman Shaul, Israel Bonds; Lou Korzen, house committee; Abe Figdor, hall rental. Also: Dr. Leo Wolfson, publicity committee; Tibor Barta, telephone committee; Benno Hahn, Sandy Hofstadter, membership cochairmen; Jack Kranz, UJA campaign; Marvin Lister, social committee; Emmanuel Strauss, David Herzig, youth; David Warzecha, Bikkur Cholim; Isadore Rubenstein, keeper of the regalia; Dov Zimmerman, library.

Last Saturday a kiddush was given in honor of Rabbi N.L. Rabinovitch and Mrs. Rabinovitch on their forthcoming trip to Israel.

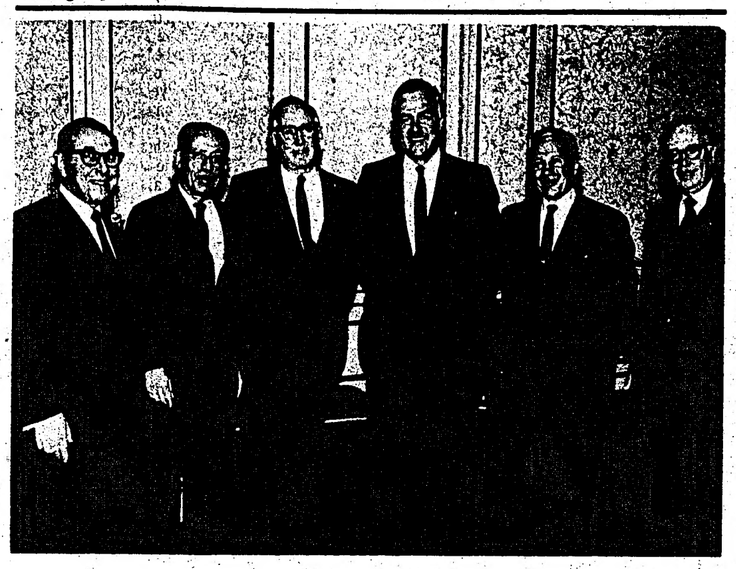
GUEST OF HONOR.-Lord Edwin Samuel—shortly to take the seat in the House of Lords left vacant by the recent death of his father Viscount Herbert, Samuel who was Britains first High Commissioner for Palestine—who will be the special guest of the enlarged Board of Governors, State of Israel Bonds of Toronto, at the inaugural meeting of the 1969 Drive. The dinner meeting will take place next Wednesday evening at the Zionist Center.

ISRAEL BEATS RUSSIA IN CANNES

Cannes, (JCNS).- A 1-0 victory over Russia helped Israel's national junior soccer team gain third place in the annual junior tournament here last week.

The winning goal against the Russians was scored in the third minute. It was the first time for many years that Israel had played Russia.

At the end of the match, the Russians politely shook hands with their conquerors and waved to the crowd. The Israeli players hugged each other with joy and handed their shirts to the Jewish spectators in the crowd.



AT TESTIMONIAL DINNER.-Premier John Robarts (4th from left) head of Ontario's Conservative Government, who was one of the political leaders attending recently the testimonial banquet to George Burt, retired Canadian director of the United Automobile Workers Union. With him are: (left to right) George Steinhouse, executive director, Ontario Histadrut Campaign; Max Federman, chairman, Canadian Trade Union Council for Histadrut; George Burt; Al Herskhovitz, banquet committee secretary; David B. Archer, president, Ontario Federation of Labor, and chairman, Ontario Trade Union Council for Histadrut.

Monies raised at the dinner will be used to help finance a hospital in Bnei Braq, Israel, a joint venture of the Canadian Labor Movement and the Histadrut Israel Federation of Labor.

Honorary patrons of the banquet included Premier John Robarts, Ontario Liberal leader Robert Nixon, Ontario NDP leader Donald C. MacDonald, Labor Minister Dalton Bales and Toronto Mayor William Dennison. Head table guests included David B. Archer, who presented Mr. Burt with a leather scroll, president Donald MacDonald of the Canadian Congress of Labor, Max Federman, George Steinhouse. Guest speaker was Emil Mazey, International secretary-treasurer of U.A.W. Banquet chairman was Dennis McDermott, Canadian director of the United Automobile Workers. Eddie Rosenberg of New York was coordinator of the dinner which was sponsored by the Ontario Trade Union Council of Histadrut.

'Star and Sturmer'

by Erwin Schild, M. A.

Our Jewish community has long been troubled by the less than friendly position of the "Toronto Daily Star" in relation to the State of Israel and her problems, although the "Star" stoutly maintained its claim to journalistic objectivity and editorial impartiality and fair-mindedness. Whatever credence I have been able to give this claim was irreparably shattered on Monday, April 14th, when the editorial page of the "Star" was disgraced by a vicious cartoon of General Moshe Dayan. The cartoonist had transformed Dayan's eye patch into the upturned hatch cover of a gun turret, the gun barrel staring out of the eye socket. Reinforced by a convulsively distorted upper lip, the face thus projected the evil grimace of a fiendish military monster.

In fairness, I must realize that my reaction may have been subjectively conditioned and that not everybody shares my interpretation of the cartoon. To me it was a picture designed to arouse the emotions of the unwary viewer, an incitement to disgust, contempt and hostility for Dayan and the country he represents. It evoked in me an instantaneous recollection of the Jew-baiting caricatures in "The Sturmer", the notorious hate publication of Julius Streicher in Hitler Germany. Streicher, if he were still alive, would have applauded.

What an indecent travesty on justice and fairness! General Dayan who deserves a great share of the credit for the successful defense of Israel under attack, who helped save two and one half million Jews from the genocide in store for them while the world waited, is the implacable militarist, the opponent of peace. By implication, then, his antagonists, King Hussein and President Nasser, who openly avow their support and admiration for those who perpetuate murder in markets, students' cafeterias, and civilian aircraft, must be the proponents of peace and the bearers of the olive branch.

And what a travesty on journalistic taste it is to exploit a man's unfortunate physical disfigurement for a cheap, vulgar effect! General Dayan does not affect the eye patch to peddle shirts and a lost eye is not in the same category as General DeGaulle's nose or Mr. Lester Pearson's bow tie, which are fair game for cartoonists. Dayan lost his eye in World War II fighting with the Allied Armies against the German Axis forces and their Arab partners who vow today to carry out Hitler's design against those who escaped his gas chambers. What a callous lapse of taste to exploit so disrespectfully a terrible war wound!

The final touch in this gross insult was its timing. The cartoon appeared on the very evening Jews were about to honor six million victims of the Hitler era and the heroic fighters of the Warsaw ghetto by lighting candles in their memory.

Rabbi Erwin Schild is spiritual leader of Toronto's Adath Israel Synagogue.

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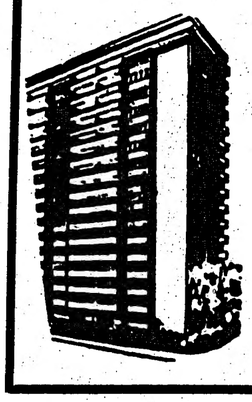

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of the Jewish Agency, Jerusalem
FATHER EDWARD FLANNERY
Catholic Author, "THE ANGUISH OF THE JEWS"
PROF. FRANKLIN H. LITTELL
Leading Protestant Historian
Theme:
"PROTESTANT
CATHOLIC AND JEW:
Israel And The Nations Today"
THURSDAY, MAY 1st at 2:15 p.m.
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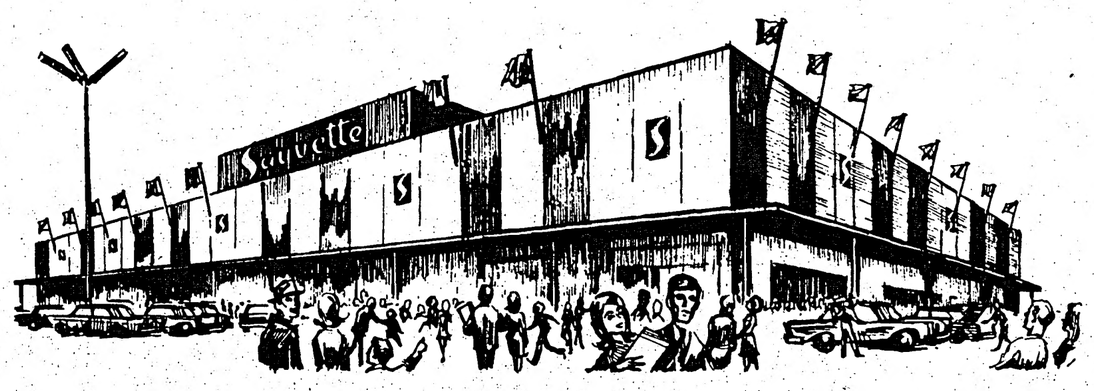

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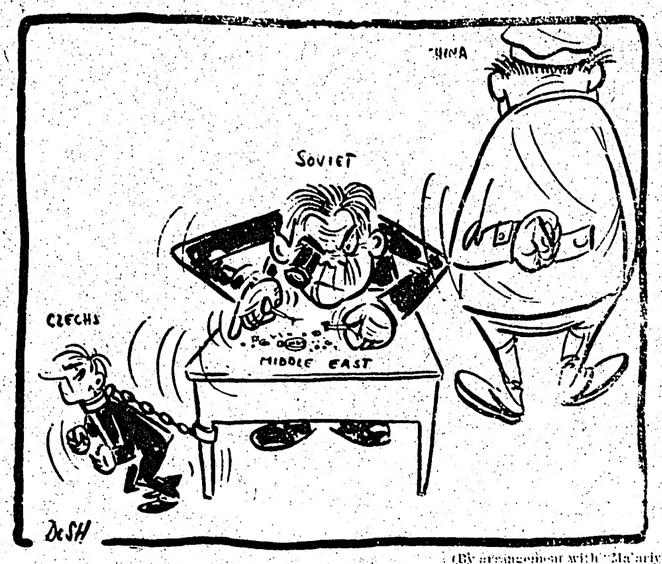

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HELL! CAN'T GET ANY WORK DONE HERE!

ASK THE RABBI
a JCNS featurette

Q. On the second Seder night we say a blessing for "the counting of the Omer." What is this?

A. Omer is Hebrew for "sheaf" and in this context refers to "the sheaf of the first fruits of your harvest" which had to be brought to the Temple. The main Biblical festivals have both a historical and a harvest thanksgiving connotation, and the "weaving of the Omer" on Passover is a symbol of thanksgiving for the barley harvest. The Bible then ordains the counting of 49 days (the "counting of the Omer") from the morrow of the Sabbath" (Leviticus 23, 10-11). According to the rabbis this meant on the day after the first day of Passover. On the 50th day is the Festival of Shavuot, when thanks are given for the wheat harvest. The period between Passover and Pentecost is commonly called Sephira, Hebrew for "counting". In Talmudic times this became a period of mourning because of a plague that was said to have decimated the disciples of Rabbi Akiba (see Talmud Yebamot 62b) - the exact historical context is somewhat obscure. For this reason no marriages are performed during the month of Iyar, except for the 18th day known as Lag Ba'omer, and pious Jews observe other symbols of mourning (not listening to music, not cutting one's hair or shaving).

* * *

Q. What is the reason for lighting candles on Sabbath eve? Whose duty is it to light them?

A. Originally the obligation of kindling the Sabbath lights did not refer to special Sabbath lights, but simply to the duty of having the home brightly lit so as to promote an atmosphere of Sabbath delight (Sabbath 25b). Later on it became customary to have at least two special lights for the purpose and these were said to correspond to: "Remember the Sabbath day" (Exodus 20, 8) and "Observe the Sabbath day" (Deuteronomy 5, 12). In some homes it is the custom to light a candle for each member of the family. As early as the time of the Mishnah (second century C.E.) the kindling of the Sabbath lights was said to be the special duty of the mistress of the house (Sabbath 2, 6) probably because she was responsible for the running of the home. A later, mystical interpretation, is that since Eve was responsible for quenching Adam's soul, the light of the world, her daughters atone for her by kindling the Sabbath lights.

BOOKS OF THE WEEK

by Dr. Arnold Ages

TOYNBEE'S "HISTORY" DISTORTED

EXPERIENCES.
By Arnold Toynbee.
Oxford University Press.
417 pp.

There's this wonderful old gentleman named Arnold Toynbee who is recognized today as one of the world's most celebrated historians. But he has this thing about Jews and Israelis. For one thing he can't stand this business about the "chosen people." "To believe that one's own tribe is God's Chosen People is the error of nationalism. Other peoples besides the Jews have fallen into it." For another thing Toynbee does not feel that the repatriation of the Jewish people to their ancestral homeland "is the consummation to which all of human history has been leading up since the second decade of the sixth century B.C." Note the Oxfordian gift for sarcasm; very cultivated, very clever.

Arnold Toynbee was one of the first "respectable" academics to adopt the iniquitous canard that the Israelis were the new Nazis. He doesn't go quite so far in this latest book, a semi-autobiographical essay. But he does portray the State of Israel in a most unfavorable light by suggesting that it, along with the United States, is one of the world's worst colonial powers. Israel's victories on the battlefield, moreover, are seen by Toynbee as further obstacles to eventual peace in the Middle East. "Thus the very brilliance of Israel's military performance hitherto," he argues, "has become a serious psychological obstacle to her attainment of her objective."

The position of Israel in the Middle East, according to Toynbee, is more serious than that of the United States in South Vietnam because the Americans at least have the theoretical possiblity of disentangling themselves from South East Asia while it is physically impossible for Israel to disengage itself from geographical contact with the Arab world.

Professor Toynbee also has his own version of what happened to the Palestinian refugees in the aftermath of the Israeli War of Independence in 1948. He rejects the Israeli contention that these individuals have been political pawns in inter-Arab politics. And what is the rationale which Toynbee provides? Simply that the charge is unproven! On the other hand Toynbee accepts as Gospel truth, the Arab assertion that the refugee flight was precipitated by the Irgun attack on Dayr Yasin. The reader then is expected to believe that one attack against an Arab village (admittedly an immoral and outrageous blot on the conscience of its perpetrators) caused three-quarters of a million Palestinians to leave their homes while seven invading Arab armies already had penetrated their own homeland. I think that Toynbee should have another look at the situation. What about the thousands of Jews who were murdered and maimed by Arabs during their rebellions from 1929 to 1948? I have the feeling that the mass exodus of Arabs from Palestine in 1948 was caused by a massive guilt complex which engulfed the Arab peoples, knowing as they did, how much Jewish blood they had drawn in their heinous attacks on innocent victims.

On the question of resettlement and the refugees, Professor Toynbee has several pertinent remarks. He argues that the Arab countries are too poor to welcome their unfortunate brethren. West Germany did succeed in integrating four-million Sudeten and East German refugees but this was "due to the vigor and efficiency with which both the refugees and the indigenous population of West Germany have worked." The Arab countries on the other hand are all developing countries barely capable of handling their own expanding populations. Professor Toynbee might be asked at this juncture where the Arabs have been getting financing for their fantastic arms, their massive paper propaganda and their raucous radio broadcasting. It is estimated that if the Arabs spent only one-tenth of their military budget on resettling refugees the whole problem could be solved.

"Israeli colonialism since the establishment of the State of Israel," charges Toynbee, "is one of the two blackest cases in the whole history of colonialism in the modern age; and its blackness is thrown into relief by its date." Not one to understate his position, the author compares the Zionist "eviction" of the native peoples of Palestine to the American treatment of five Amerindian tribes -- the Chickasaw, Chochtaw, Creeks, Cherokees and Seminoles.

Toynbee's bias towards

(cont. on page 8)

Letters to the Editor

APPRECIATES HELP

Dear Editor:

May a Gentile have space in The Canadian Jewish News to express thanks?

The Ladies Auxiliary for North York Branson Hospital at the beginning of the year was hardly able to carry on its work for lack of volunteers. More than one of us whispered a small prayer that help would come to us.

The prayers were answered in a wonderful way. So many Jewish ladies arrived to join us that now we are going full swing in all departments and everyone is so happy, friendly and contented working side by side, Jew and Christian, will all differences forgotten.

My thanks also to Rabbi Pappenheim for his gift of Jewish books for our patients' library.

Toronto

Mrs. Donald Fleming
Convener,
Women's Auxiliary
Branson Hospital.

Dr. Rosenberg speaks up

INTERFAITH

Rabbi Stuart E. Rosenberg, spiritual leader of Toronto's Beth Tzedec Congregation, recently published a remarkable brochure, The Interfaith Dialogue Now. In this pamphlet Dr. Rosenberg poses the question of whether Christian ecumenism about which we have heard so much will serve the world or just save the churches.

Discussing the new anti-Israeli agitation within certain churches, the author challenges the Christian churches to act against a certain kind of anti-Zionism which "has been skillfully transformed into a violent hatred of Judaism."

Indeed the Christian churches now are on the crossroads. Unless they recognize the truth--that Israel and Jewish loyalty to the historic homeland of the Jewish people are an integral part of Judaism--their "anti-Zionism" will become pure and unadulterated antisemitism.

The Jewish people, its destiny, is interwoven with the survival of Israel. Any concentrated attack upon the Hebrew nation reborn is an assault against the very existence of Jews.

We hope Dr. Rosenberg's appeal to the Christian churches to join hands with Jews for pacifying the Middle East will be received in the spirit of true brotherhood in which it was made.

We live now in a period of history where coexistence among all those who differ in faith, in religious convictions, has become the ideal of the majority of men and women the world over. It is time for all Christian churches to adjust themselves to this *aggiornamento*.

RUSSIAN THREAT IS THE ISSUE IN THE MIDDLE EAST

by ROMAN BRACKMAN

ROMAN BRACKMAN asserted that President Nixon will seek to curb Russian power in the Middle East. In this article he contends that Israel's interests demand that it fit its policy to this global strategy. The author, now visiting Israel, is a student of U.S. and Soviet policy in the Middle East. He grew up in Russia and now lives in the United States.

The entire complex of U.S. objectives and fears is directly related to future Israeli policy, and requires that Israel's leaders have a maximum understanding of the American position.

On the other hand, when it comes to Israel cooperation with the Nixon initiative, several difficulties have emerged.

First, there is considerable shortsightedness in Israeli pronouncements, an excessive stress on the Israel-Arab conflict, without a readiness to perceive it in its global implications.

Such was the case when Foreign Minister Abba Eban, in addressing the National Press Club in Washington recently, said that the tendency to attribute "global significance" to the Middle East crisis is wrong. It is obvious that Mr. Eban was trying to counter the Soviet-Nasser tactics of stressing the dangers of a new war in order to bully the U.S. into accepting the idea of an imposed solution at Israel's expense.

This line of thinking is erroneous for several reasons. First, the Middle East crisis has global significance no matter how much Mr. Eban tries to explain it away. It is Russian involvement that makes the crisis what it is, and to try and obscure this fact will only further complicate matters. Secondly, the Russians in any case are not getting anywhere with their scare-mongering. Mr. Nixon has assured Israel on many occasions that he is definitely against any "imposed solution." He is not pressing Israel to retreat from the present borders, and he went further than any President before him in declaring, at his press conference immediately after his inauguration, that a new explosion in the Middle East could mean a nuclear war. It is precisely because of the global implications of the Middle East crisis that Mr. Nixon said this; certainly not because of the question of Arab-Israeli borders or any other local problem. The problems of borders or refugees are of no interest to the Russians either.

What seems to be of overwhelming importance to Israeli politicians, is quite irrelevant to the Great Powers. It is clearly understood in Nixon's Washington that but for Russian interference all Middle East problems would be settled in no time. But this interference cannot be wished away.

The Israeli public and Government are very much concerned, and properly so, about the future of the administered areas. But it is not the issue of the territories themselves, but the very right of Israel to exist, that is at the root of the problem and is the very reason for Arab intransigence. Yet there has been no clear policy statement today -- as there was in 1948, 1956 and 1967 -- that the real question is the Arab leaders' acceptance of Israel's existence, and that this should be the first question to be settled before any negotiations begin.

Thirdly, there is a tendency in Israel to lump all Arab states together, instead of developing sophisticated, selected and different approaches to each Arab country or ruler, or, more important, to the Arab masses as distinct from the ruling groups.

DOMINATING FACTOR

Fourth, vestiges of the ideological approach to politics, so prominent in the past, still remain in an era when the importance of ideological approach to politics, so prominent in the past, still remain in an era when the importance of ideology was diminished. No Mapam or Shashomer Hatair member would weep if Stalin were to pass away today, but remnants of this outdated admiration of the Russians still are evident in political thinking in Israel.

The Russian role in the Middle East has been stressed here, because it is the dominating factor in the crisis. Mr. Nixon has stated that there would not be a crisis if the Russians had not made massive arms shipments to the Arab states, an opinion echoed at the U.N. by Israel Ambassador Yosef Tekoah. This should be a major Israeli policy target, rather than an occasional debating point.

As it is the Russian threat to the entire region that has caused the U.S. to side with Israel as she has done, Israel's security, in the long run, depends on her ability to reach accord with her neighbors, which again, in turn, creates a common interest and calls for a common front against the common enemy. Israel can do much to illuminate this common peril by stressing that the Russian desire to dominate the area is a grave threat to Arab sovereignty, which the Arabs value so highly, as well as to Israel. The threat of common danger as a unifying factor is as old as the human race. Sometimes, external threat has been created as an artificial bogey to achieve internal unity. Israel does not have to fabricate such a threat -- it is real and immediate. But Israel must stop playing down the existence of this threat.

It is encouraging that recent Israeli official pronouncements increasingly stress the Russian role in the Middle East conflict. Mr. Tekoah's speech, his letter to the President of the Security Council stressing Russian complicity in the terrorism; Ambassador Rabin's television interview, and Mr. Eban's new toughness are hopefully only the beginning.

The flirtation with the Russains, so deeply rooted in Israel 20 years ago, now barely survives in the guise of a thinly veiled appeasement. It received a brief new lease of life in 1966, after Russia's Tashkent meditation in the India-Pakistan conflict captured the imagination of Israeli politicians creating an Israeli example of the Tashkent syndrome. What this would boil down to is an invitation to the Russian fox to come and make peace among the Middle Eastern cocks. The Tashkent syndrome, too, is hopefully on the way out in Israel. It is seen that the policy of "don't rock the boat" in which the Russians are gliding into the Mediterranean, the Persian Gulf, the Red Sea and the Indian Ocean has not worked; it only whetted the Russians' appetite.

Nasser's continued rule and the idea of peace are incompatible, as the Egyptian leader makes it clearer each day that he wants no peace. Thus, Nasser should be exposed as a foe of the Arab masses as much as he is a foe of Israel. The world, and especially the Arab peoples, should be reminded that he has mortgaged Egypt's independence in exchange for Russian help. It would be utterly naive to expect encouragement from the U.S. for the elimination of Nasser, but it would be hard for Mr. Nixon to hide his appreciation of Nasser's downfall. On the other hand, the U.S. will not tolerate the further weakening of Jordan or Lebanon.

Israel's success in dealing militarily with the Fatah is only part of the story, for the Russians' real aims can be seen only in the broader context of Arab politics. The terrorists have undermined the sovereignty of both Lebanon and Jordan, and are moving towards the transformation of the whole region into a Vietcong-type, Nasser-aligned camp under indirect Russian influence.

NOT THE ANSWER

Raids such as Israel's commando attack on Beirut airport are not the answer to Israel's problems. The roots of the problem are in Egypt, and Egypt alone must be the real target. The continuation by Israel of such tactics as the Beirut raid would be a repetition of Mr. Johnson's mistake in overlooking the real issue in Vietnam -- the Russian threat. The U.S. perhaps can afford to make such a mistake for four years. Israel cannot. U.S. policy was to enlist Russian support for peace in Vietnam. The fact that the Russians, not the Chinese, were fuelling the war there was constantly ignored. The implicit thinking was that a "reasonable" Russia could be persuaded to join the U.S. against the "unpredictable" and "fanatical" Chinese and Ho Chi Minh.

The agonizing result is known. The Russians never accepted the role of "Tashkent mediators" which Mr. Johnson had ardently hoped they would. This Tashrent syndrome did not disappear till the last day of Mr. Johnson's Presidency. Indeed, Mr. Johnson dealt with Vietnam like a timid surgeon who removes the most vividly exposed surface of a malignant tumor while carefully avoiding to touch the real source of cancer.

It is not fashionable in Israel to cricitize Mr. Johnson, and understandably so. After the 1956 Sinai Campaign, the U.S. obsessed with a desire to be "fair" to its enemies, forced Israel to withdraw. Mr. Johnson did not repeat this mistake in 1967, and it should be said that this was a major, indeed revolutionary shift in U.S. policy. But to quote Maxim Gorky, "one cannot travel too far in an antique carriage."

The Middle East today is not the same as it was in 1967. A full-scale Vietnam type war is rapidly becoming part of its daily (and nightly) life. The argument that Israel will not become a second Vietnam certainly has its merit. Exposed terrain, cohesiveness of the Israeli population the strength and modernity of the Israel Defense Forces and other factors will make it extremely difficult, if not impossible to introduce Vietnam-type guerrilla warfare here. But this argument misses the point. Whether the Arab leaders realize it or not, the Russians are not aiming at an Israeli but at a Middle Eastern Vietnam, which would drop all the Arab states, one by one, into Russia's lap.

For all their pathological anti-Semitism the Russians do not want Israel destroyed -- no matter how much emotional pleasure this might give them. They need Israel's existence, and need it badly. They use Israel as a red cloth to wave at the Arab bull. What they really seek now is to dominate the Arab world. As for Israel, they can wait a while.

And they have achieved some remarkable success. As the drums roll, announcing an artificially created Arab holy war against Israel, the hungry-eyed Russians watch pro-Western Arab governments replaced by "revolutionary ones." Even Tunisia's "moderate Habib Bourguiba" was forced to join in support of the Fatah. It is true that the terrorists have succeeded more in terrorizing Lebanon and Jordan than Israel. But Israel can draw little comfort from this new situation. An island of Israeli democracy in a sea of hostile totalitarian dictatorships on Moscow's leash is hardly a sight to rejoice at.

Nasser's statements on January 20 and the following days of "unqualified support" for terrorism and promising to "supply the organizations with all necessary resources" may mark the beginning of a drastically new stage in the Middle East conflict, with Nasser making a strong bid to take over the whole terrorist movement. The Fatah are getting heavy equipment, including rocket missiles and anti-aircraft guns. They are setting up recruitment offices as faw away as Aden and Algeria. An intensive effort is currently under way to transform terrorist organizations into cohesive, highly centralized forces.

To go by Moscow Radio, Israel by now is having trouble populating a small village, has no planes left, no tanks or radar stations intact. A typical broadcast from Moscow on February 23 at 6 a.m. Israel time reported that "Palestinian partisans" destroyed a radar station in Sinai, destroyed several Israeli tanks, vehicles and military installations, and left behind "many enemy troops" killed and wounded. Why does Moscow broadcast all this nonsense for the consumption of the Russian people? They certainly know better. They are conditioning their people for a Middle East Vietnam and hope that what is a lie today will be true tomorrow.

* * * *

Mr. Nixon has said that it will be a slow process. There is no U.S. pressure on Israel, no time-table and no territorial demands. A growing number of Arabs look with dismay on the growing Soviet penetration, on Nasser's dependent relationship with Russia. Israel should help them get rid of the Nassers and the Arafats. It will take a long time, but it clearly can be done.

We are now only at the beginning of the road which the Nixon Administration and the Israeli Government are about to travel, and it is important that they coordinate their steps. It is not just the Arab-Israeli conflict any more; it is a very big game now, and the immediate conflict, old though it be, is only a symptom. This ought to be understood in time.

POVERTY, RACIAL INJUSTICE CAUSE ANTISEMITISM

New York (JCNS).- Eighty-three Christian and Jewish experts in intergroup relations who met here last autumn to seek ways to combat antisemitism have arrived at a truism: it can be combated most effectively in the long run through continual efforts to eliminate racial and economic injustice and poverty and to strengthen constitutional rights and democratic procedures.

The results of the conference have been published by its sponsor, the National Jewish Community Relations Advisory Council (NCRAC), the policy forming, program planning and coordinating council of national and local organizations engaged in the field of community relations.

Joining in the report are White, Negro, Catholic, Protestant and Jewish experts who participated in the three-day conference on "Combating Antisemitism Today."

Antisemitism and other forms of prejudice, their statement says, grow out of the frustrations and discontent caused by the iniquities of society. "Conditions that breed ignorance, want, frustration and alienation are potent generators of antisemitism," they state.

However, the Jewish community must "not be deflected from its support and advocacy of equality for Negroes because of antisemitism among Negroes." This would be a "repudiation of the tenets of equal justice that is one of the foundation stones in the Jewish tradition, "would be self-defeating" and would tend to exacerbate rather than reduce antisemitism.

The community relations experts found that, notwithstanding widespread latent antisemitism "harbored on varying levels of consciousness by many Americans" and some current "acute manifestation" of overt antisemitism, "Jewish group status and security are unprecedently high in America."

At the same time, they state that the "pervasive climate of strife and tumult . . . rising crime, changing moral codes, rebelling youth, decaying cities . . . spreading frustration, disillusion and discontent . . . prepare the soil in which latent antisemitism may become open and virulent."

The experts see the relationship between Negroes and Jews for the present and near future as "characterized extensively by competitiveness and clashing interests," arising from Negro demands for more places in fields where Jews are heavily represented, as in government positions, school teaching, social work, academic life and the arts; and out of pressure for Negro ownership of businesses in the ghettoes.

There are seen as "dynamic preconditions for possible continuing and growing mutual hostility and antagonism."

But social protest "must not be mistaken for racial or religious prejudice; antagonisms arising out of conflicts of interests among Negroes and Jews as individuals must not be confused with antisemitism on the one hand and anti-Negro attitudes on the other."

KEEP SMILING

The following is attributed to the Gas House Gazette:

Women have a passion for arithmetic: they divide their age by two, double the price of their dress, triple their husband's salary and add five years to a best friend's age.

NO JACKPOT

Mr. and Mrs. Feivel Bloom, respectable citizens of Kalamazoo, Michigan, were paying a long delayed visit to New York and they took in everything possible. Advised that a shortcut to many places of interest would be to take the various sightseeing buses, they carried out the suggestion. While on Fifth Avenue, Bloom wanted to convince his wife he was more intelligent than she gave him credit for being.

"This is the Vanderbilt mansion," boomed the guide.

"Cornelius Vanderbilt?" asked Bloom.

"No, William," was the answer.

"And here is the great Astor home," pointed out the guide.

"John Jacob Astor?" came from Bloom.

"No, Vincent," answered the guide.

A little later the guide announced, "And now we are passing by the famous Christ Church."

Mrs. Bloom nudged her husband. "Don't ask anymore foolish questions," she whispered. "You will be wrong again."

NOW WHAT?

Manny, looking over bill to his wife: "Well, we're at the bridge we were going to cross when we came to it."

REMARKABLE

Apikoros to Hasidic rebbi: I wonder whether it has occurred to you that if Pharoah had been alive today he would have been a remarkable character.

Rebbi: Why would he have been so remarkable?

Apikoros: He would have been three thousand years old.

Sermon for the week

TROUBLED BELIEVER

And Aaron held his peace (Leviticus 10.3). The sons of Aaron had offered strange fire and as a consequence they were consumed by fire. Nachmanides comments that Aaron wept with a loud voice and then he was silent with grief. The cry of anguish was followed by the heartache which although inaudible was reflected on his features. Others explain our text as meaning that Aaron evinced his real faith by refraining from questioning God as to why this suffering had come to him and that his silence was the resignation of the true believer in his hour of crisis and of his absolute acceptance of the judgement of God. This comment implies that Aaron acknowledged the omnipotence of God and that man is powerless, and therefore of what use is argument or debate with God whose rule is arbitrary? But is craven submission to a despotic power to be regarded as faith? Is worship motivated by abject dread to be considered faith?

Aaron's resignation or expression of faith may have been the result not of blind acceptance, because of his instinctive fear to reject God, but rather as the outcome of a seeking or a groping towards God amidst doubts and perplexities. Moses may have noticed that Aaron was musing, hence his silence. He may have thought that in Aaron's mind there was the element of uncertainty and hesistancy as to the justice of God that thrust itself across the path of belief. Had Aaron lost his faith because he questioned?

Questioning of God does not brand man as an unbeliever. Moses, who had once challenged God with daring questioning in the early days of his mission to release Israel from bondage, was, nevertheless, called "the most faithfully of God's house." When Aaron, because of his questioning, had begun to lose confidence in his own faith, Moses reassured him with the words: "Through them that are nigh unto me I am sanctified." Men may be near to God when they seek God even in questioning. Pascal was a troubled seeker after God, and in his "Pensées" we read how his comfort came to him when he heard God say "Thou wouldst not be seeking me, hadst thou not already found me. Be not therefore disquieted." Tennyson in "In Memoriam" writes:

'Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds."

One who is troubled about God must be one who thinks about God. He finds faith elusive because he cannot reconcile God with the attributes of goodness, kindness, and justice in the face of the harsh realities of existence. Even in man's protests there is the subconscious desire for faith, and this surely is faith itself. The unbeliever is he who had no need to accept or reject God. He has whatever he wants of material comforts and he is silent because he does not speak to God nor can he hear God speaking to him. This is the ominous silence of apathy born from self-sufficiency. The silence of Aaron brought him nearer to God because in his sorrow he sought God with his intellect and, recognising his own limitations, cultivated faith in Him who is beyond all human knowledge.

TORONTO AFTER DARK

A NORTH AMERICAN FIRST

Toronto will be the first city on the North American continent to have the privilege of seeing Israel's monumental film, Sheshet Hayamim -- Six Days That Shook the World --, at the Israel Festival in celebration of Israel's 21st birthday. The picture, the authentic production of the Six Day War, will be seen at O'Keefe Centre, Sunday evening, May 4th at 8:00 p.m.

The program also will include a gala concert starring Joe Amar, popular Israeli singer who thrilled audiences here recently.

Piece de resistance will be the celebrated Israeli cellist, Menachem Meir, son of Golda Meir, Prime Minister of Israel.

An evening that promises to be so rich as this in sentiment and entertainment cannot be missed.

FIDDLER . . . AGAIN

Commencing this coming Monday for two weeks, Fiddler on the Roof will be performed at O'Keefe Centre. No matter how often one sees Fiddler on the Roof, the musical based upon a favorite by Sholem Aleichem never ceases to thrill. It will be interesting to see how Paul Lipson -- who is considered colossal in the role -- portrays the lead. Last time at O'Keefe, Luther Adler had the coveted part.

NEW PLAY

Mister Bones is a new play being presented by Toronto Workshop Theater. It is set at the time of reconstruction in the United States and is in the format of a minstrel show. "Bones" is a contemporary show, not historical. Although set in time of reconstruction, there is modern Black militant drama interjected to show the existing, contemporary problem. To quote June Faulkner, company manager, "What Luscombe questions is whether or not Lincoln was too great a liberal, and the Black man today is only clamoring for what they didn't get 100 years ago."

REPEAT PERFORMANCE

By popular demand, Jack Fisher presents Johnny Desmond back to the Hook and Ladder Club of the Seaway Beverly Hills Motor Hotel for a one-week engagement, through this weekend.

Johnny, christianed Giovanni Alfredo de Simone, starred in Say Darling, the Broadway musical, with Vivian Blaine and David Wayne. On TV he costarred with Dorothy Collins on Your Hit Parade. He's been seen in the recent movie, China Doll.

ISRAELI FILMS

Two of Israel's choice films -- Ervinka; The Boy Across the Street -- will be shown in Toronto at the first film festival organized by Keren Hatarbut, Department of Hebrew Education and Culture of the Federated Zionist Organization of Canada, under the auspices of the Consul General of Israel here. The occasion will take place at Eaton AUditorium, May 26th through 29th.

CONTINUES

Doug Chamberlain remains from the original cast in, If I Would I Could, at the Theatre-in-the-Dell. The other roles have been taken over by TV and nightclub performer, Billy Van, and attractive Jerelyn Homer from Los Angeles. Two original numbers have been replaced with much stronger material.

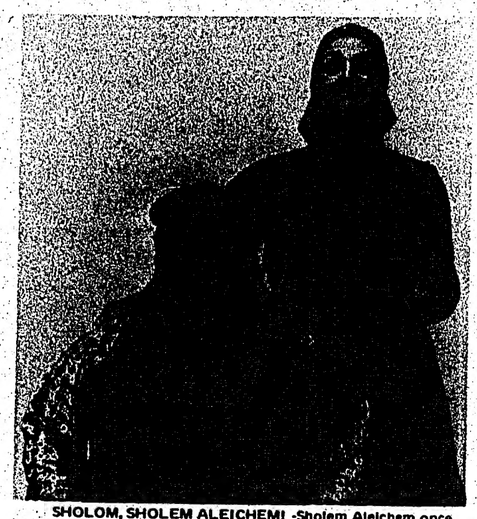
A second visit to the Dell will be as entertaining as the first.

SMUGGLED FILM ON SCREEN HERE

Oratorio for Prague, playing at the Cinema, Baronet and Thorncliffe, is a film which was smuggled out of Czechoslovakia to Paris where it was edited and scored by Clade Berri.

It is a moving featurette which documents the dark days surrounding Czechoslovakia's invasion by the Russians, produced and directed by Jan Nemech, Miles Glaser is coproducer.

Nemech originally intended to portray Czechoslovakia through the eyes of a man returning home after ten years. He wanted to capture the essence of his country's burgeoning liberalization, a freedom just beginning to flower during the summer of 1968. But Russian tanks took over and Nemech's cameras continued to roll recording the Soviets' tragic entry into Prague.



SHOLOM, SHOLEM ALEICHEM! -Sholem Aleichem once more will be a welcome guest in Toronto--spiritually, that is--when Fiddler on the Roof, the famous musical version of his Anatevka, plays at O'Keefe Center for two weeks commencing this coming Monday. Seen are Mimi Randolph and Paul Lipson in the leading roles.

JOLLY INDEED. Lou Levitt, who plays the leading role of Hershele of Ostropole in the Yiddish musical, The Jolly Pauper (Der Fraylikher Koptzin), at Toronto's Ryerson Theater, Saturday, May 10th, and Sunday (2 performances), May 11th.

"WOMEN MAKE TROUBLE"

Jerusalem - The main troublemakers in East Jerusalem are women, according to the capital's Mayor, Teddy Kollek.

Addressing a newly arrived contingent of auxiliary policewomen, Kollek said: "Perhaps they merely are continuing their struggle for political emancipation which was refused them under Jordanian rule, and for social emancipation, which Moslem tradition has delayed.

"We now are pitting you girls against them to preserve the peace of the city."

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UNVEILING

NOBLE, ISSIE. The unveiling of a monument to the beloved memory of ISSIE NOBLE, husband of Edith, father of Danny and Joany, will take place on Sunday, April 27th, at 2:00 p.m., Roselawn Cemetery, Talmud Torah Eitz Chaim section. Relatives and friends are asked to attend.

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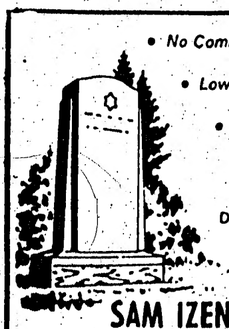

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AND THE WORLD SHUDDERED! -A scene from Israel's monumental film, Six Days That Shook The World (Sheshet Hayamim), the actual shots of the June, 1967, war which has been released by the Government of Israel.

The picture in full, for the first time on this continent, will be shown at the Israel Festival on Sunday evening, May 4th, at Toronto's O'Keefe Center.

GRIEVANCES

(cont. from page 2)

invited to the dinner. What nonsense, of coure you were invited. Would I ask you to officiate at the wedding and not ask you to the dinner?"

"Such things have been known to happen."

"Of course you were invited to the dinner."

"I didn't see it on my invitation card."

"The little dinner card must have fallen out. You know what the post office is like nowadays. You were lucky to have got the invitation at all."

"So I was invited?"

"Of course you were, and as a matter of fact we've got a place for you at the top table right next to the Bishop of Becleskirk."

"And do I get a speech?"

"A speech?"

"You don't know what a speech is?"

"But you're making a speech under the chupa."

"That isn't a speech -- it's only a few words. Speeches under the chupa don't count. Everybody is busy looking at the bride, or wondering where they'll park their cars when they get to the reception. I should like to speak at the dinner."

"But I can't have too many speeches."

"Isn't the Lord Lieutenant making a speech?"

"Yes but . . ."

"Isn't the mayor making a speech?"

"Yes, but . . ."

"Isn't the bishop making a speech?"

"Yes, but . . ."

"Let him make the speech under the chupa and I'll speak at the dinner."

"All right, have it your way. Speak at the dinner. Happy?"

"No, not quite."

"Rabbi, you're driving me crazy. I've got the whole town waiting, important visitors from out of town."

"I don't care if you've got the Queen Mother" (who, as a matter of fact, had been invited, but she'd politely declined). "I'm not coming."

"Do you want me to go down on my knees, is that what you want me to do, do you want me to prostrate myself?"

"I want to know what's happened to Mr. Liftchick."

"Liftchick?"

"Was he invited to the dinner?"

"But he's only the shammas."

"Shammasim don't eat? You expect him to come to your funerals, to your stone-settings, your shivas, your houses of mourning, but when it comes to a simcha he's not good enough for you?"

"I've invited him to the dance."

"And you can see him dancing, eh? With lumbago in his back and rheumatics in his feet, doing the frug maybe."

"What do you want me to do, I should give him a speech?"

"You can invite him to the dinner."

"Where can I put him? How many people can I invite? The hall only seats 800."

"So for 800 people you have got room, and for poor old Liftchick you haven't. I'm not coming."

"All right, I'll see that he comes to the dinner. I'll put him at the top table, I'll give him a speech, I'll . . ."

"No he doesn't need a place at the top table. As a matter of fact if Liftchick doesn't sit by the door he doesn't feel comfortable."

"I'll put him wherever you like, but quick, let's go."

"Wait."

Bean-Shtock raised his hands and looked as if he might strangle the little man, but he controlled himself marvellously.

"What is it now?" he asked in a hoarse voice.

"What about Mr. O'Donovan?"

"Which Mr. O'Donovan?"

"How many O'Donovans are there? O'Donovan the shool caretaker."

"He doesn't work at the shool any more."

"I know he doesn't, but do you know why he doesn't? Because you complained he was too old and untidy. A big untidy heap, you said he was, so they got rid of him and got themselves a flunkey with gold buttons and a green top hat."

"But he was big and untidy."

"He got a bit dusty in his old age."

"A bit dusty. He was like a walking slag-heap. What would he have looked like among all the dignitaries at the wedding?"

"He would have looked like a shool caretaker, which is what he's been for the last 40 years without anyone ever saying a word against him, but now . . ."

Bean-Shtock saw there was no point in arguing further.

"All right, I'll have him re-installed. I'll invite him to the wedding, to the dance, to the dinner, I'll put him at the top table, I'll give him a speech, I'll . . ."

"Mr. Bean-Shtock, I think you're laughing at me."

"Rabbi, believe me I'm in no mood to laugh at anything," and as a matter of fact he looked as if he was about to start crying. "Just tell me what you want. You want me to cut my throat, I'll cut it, but please . . ."

"There is just one more thing."

"You want me to invite the cleaning woman. I'll invite her. I'll dance with her myself. I'll put her at the top table, I'll give her a speech, I'll . . ."

"No, as a matter of fact I wasn't thinking about her at all, though if you want to invite her that's your business. No, I was thinking about that small lawn."

"Which small lawn?"

"You see you've even forgotten it was there. The small lawn in front of the shool, a beautiful thing it was, the only living thing in the neighborhood, and you had to go and put it under concrete."

"It wasn't a lawn. It was a marsh. You could not go near it without getting muddy and filthy. It would have ruined my daughter's dress. But look, let's get the wedding over. I'll have the concrete pulled up and the lawn returfed.

"But I'll tell you what, forget it. Don't come. I'll cancel the wedding, and maybe they'll cancel their engagement. A half-wit like that Pomeroy she can find any day in the week. It's not as if I was so struck on the shidduch in the first place. Don't come. Perhaps it's just as well you didn't."

"Oh, you mustn't say that."

"Why mustn't I say it? I've said it."

"Your daughter's coming on in years. How old is she?"

"Twenty-six. It's not the end of the world."

"It's the beginning of the end. Things aren't easy for a girl in your daughter's position. She won't marry a poor boy because she'll think he's after her money, and rich boys there aren't all that many. So what'll happen, she'll go to London, and the things that can happen to good, Jewish girls in London is nobody's business."

"Rabbi, they can happen here, too, and as a matter of fact they've happened."

"That's all the more reason for her to marry, and quick."

"No, it's been too much for me. I can't face that lot with my ulcer. I want a rest."

"But Mr. Bean-Shtock, be reasonable, the whole town's waiting."

"Let them wait."

"Mr. Bean-Shtock . . .

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YIDDISH THEATER IN TORONTO

During the weekend of May 10th and 11th, waves of delight and nostalgia will sweep over the Jewish community of Toronto, all because of Yiddish Theater in the form of The Jolly Pauper which will be presented at Ryerson Theater.

The musical comedy, with books, lyrics and music by Chaim Avron, is based on M. Gershenson's play, Hershele Ostropolier.

Hershele Ostropolier -- The Jolly Pauper -- of Jewish humor and folklore is a descendant of Shimshon Ostropolier, famed Kabalist and author of popular translations on religious themes, who died a martyr along with the three hundred other Jewish victims in 1648 during the purge of Chmielniczki. Hershele lived in the second half of the 18th century on the estate of the famed Rabbi Baruch of Tolchin who was the grandson of Rabbi Yisroel Bal Shem Tov. Legend has it that the Rabbi suffered from deep depression. Hershele's task was to cheer him up with his unusual talent of wit derived from his fantastic imagination. Thus the jester became a symbol of humor throughout the years during which the Jewish people have further enriched the historical truth with folk fantasy by adding continually more color to Hershele, The Jolly Pauper.

There are various versions of Hershele Ostropolier. The one by Gershenson, Russian Yiddish writer who was a victim of World War II, made a tremendous impression on the public. In 1962 Mr. Avron produced it in Tel Aviv, giving it a new interpretation.

Now Avron brings Hershele Ostropolier to Toronto as a unique musical, modernizing the title to The Jolly Pauper. What with singing, dancing and Hershele's constant humor as he takes from the rich to give to the poor, including himself, this production of the Canadian Jewish Theater promises to become a theatrical highlight of the season.

RUNNING STRONG. - Billy Van in number called, Striking Back, in Toronto's long-running musical revue, If I Would I Could, at the Theatre-in-the Dell. Other performers are Doug Chamberlain and Jerelyn Homer.

DZYGAN IMPRESSED BY N. AMERICAN JEWISH YOUTH

by Moshe Ron CJN Israel correspondent

Tel Aviv.- Shimon Dzygan has returned, impressed by his visits to the United States and Canada.

The actor and his wife Eva received us in their elegant, artistic home. They couldn't tell us enough about their tour and their theatrical success.

Never have the Jews there made such a tremendous impression on us, said Dzygan. "I do not know which to appreciate more -- my success as a performer or my deep feelings.

"Most of my audiences were Jews who knew me from Tel Aviv, Haifa, Petakh Tikva, Natanya and elsewhere in Israel. I felt their longing for Israel with every laugh and applause. They made me feel as though they wished to return to the Jewish homeland so soon as possible. I read it in their faces."

Dzygan was pessimistic as he spoke about the Jewish hippies in Canada and the United States. "I was disgusted when I saw them in large groups. Jewish hippies! What a shame!

"It was a great comfort to note that thousands of Jewish youngsters, boys and girls, visited the Bobover and Lubavitcher Rebbes on Simhat Torah. They stood in front of the synagogue, all wearing caps, some with sidelocks, true offsprings of the Jewish people, idealists, believing in God and the future of Israel. What a difference between them and the hippies who do not believe in anything!"

Dzygan was happy by the many Hasidic youngsters who came to his performances. For them he put on sketches depicting Hasidic and religious life. After one performance in Montreal, a group of Lubavitcher Hasidim came backstage and asked him to don phylacteries. Afterwards they blessed him for the Hasidic show.

The smallest event in Israel leaves a tremendous impression on the Jewish people abroad, Dzygan said. "Their patriotism for Israel grows from day to day. They get up in the morning and go to sleep at night with thoughts of Israel. If anything happens in Israel, if there are victims, they read every newspaper and listen to all news broadcasts. It is regretful that Israeli youth is not aware of this and shows no particular appreciation."

Dzygan, when asked, was reluctant to discuss the Yiddish actress, Ida Kaminska. "In my opinion, it is no tragedy that Ida Kaminska and her family went to the United States. They soon will see that they have made a mistake. I am not sure that the promises made to them in Israel would be kept. I myself have experienced -- promises by the Shohet, the Tel Aviv municipality. But to live in Israel also means something . . ."

Dzygan went on to say he had little pleasure from Israeli actor-groups in America. "They are only half-stars who try to appear in Yiddish. Their situation is not too rosy. Sometimes the Israeli press reports their success which is rather insignificant. They have good press agents."

Though Dzygan hopes eventually to perform in Hebrew, meanwhile he is preparing a new Yiddish program. He wants to introduce good Yiddish theater, satire and humor. "We have in Israel a good public for Jewish theater -- those who live here a long time and new immigrants. We have a certain responsibility to this public. Therefore we shall do everything to maintain the high standard of our performances. I hope my new program will add an important contribution to this effect."

ONE OF THE FUNNIEST OF THE SEASON.-Tom Kneebone in The Pied Piper, a skit from Spring Thaw, now at Toronto's Royal Alexandra Theater.

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TORONTO WOMEN'S NEWS

ANNUAL TEA

The Negev Chapter, Hadassah, (Business and Professional) will hold its annual tea at the home of Mrs. Morris Orfus, Sunday afternoon, May 4th. Proceeds to Youth Aliyah.

ELECTION MEET

Shaarei Shomayim Sisterhood held its election meeting recently. Mrs. Manny Spring, president, presided. Eleanor Reesor was guest speaker. Topic: Your Verbal Wardrobe.

Head table guests were Mesdames Emmanuel Forman, Nathan Adler, Jack Young, Manny Spring, Irving Green, Eleanor Reesor.

The executive for the 1969-71 term is: Mesdames Laurence Kabot, Irving Green, Morris Goldenberg, Ted Waldman, Sol Swartz, Manny Spring, past presidents; Mrs. Jack Young, president; Mesdames Harry Ennis, Mark Gross, Sydney Moses, Nathan Reiber, vice presidents; Mrs. Jeffrey Cohen, recording secretary; Mrs. Jack Siegal, corresponding secretary; Mrs. Karl Burger, financial secretary; Lou Kernerman, treasurer.

Executive Board: Mesdames Morris Alexandroff, Jennie Basser, Harvey Brenman, Max Cooper, Max Candel, Sydney Chelsky, Marvin Donin, Harry Donin, Ralph Etigson, Irving Franklin, Jack Freedman, David Freudman, Myer Gasner, Ernest Goldberger, Myer Harris, Michael Kugler. Also: Mesdames Isadore Karp, Ben Kaminker, Martin Kosoy, Morris Mink, Joe Mintz, Sol Parnes, Tillie Penwick, Henry Rakowski, Mort Rubin, Louis Roy. Also; mesdames Lou Ross, Lou Rubin, Joseph Siegal, Lou Streisfield, William Solsberg, Rae Sandler, Sol Spring, Wolf Szydlow, Eddy Solish, Hy Saltsman, Harry Skotitz, Harry Schwartz, Arthur Silverstein, Nat Train, Gordon Urbach, Ab Witkin, Sol Weisbrod, Ida Weisfield, Belle Zeifman.

TEA

Junior N'shei Agudath Israel of Toronto, women's division of the World Agudath Israel, will tender its annual tea this Sunday afternoon at the home of Mrs. M. Neger.

This branch of the orthodox movement maintains a network of thirty orphan homes in Israel, helps support the Agudah school system in Israel and sponsors a new "children's town", being built on the outskirts of Jerusalem, which will accommodate 500. The group also sponsors B'nos Agudath Israel, the girls' division, and will help maintain the new Camp Agudah, in the Muskoka region, which will be open this summer.

Proceeds of the tea go to the above projects.

ANGEL'S BALL

The National Council of Jewish Women of Canada, Toronto section, held its Angels' Ball last Sunday. Patrons contributed $100 in cash; Angels, the equivalent in saleable merchandise to Council's Thrift Shops.

SPRING TEA

Pride of Israel Sisterhood will hold its annual spring tea, featuring antiques and art, this Sunday afternoon at the Pride of Israel Temple. Proceeds to charity. Mrs. Edward Brickman is convener.

GENERAL MEET

Sisterhood of B'nai Israel Beth David held a general meeting recently. The Playreaders of the National Council of Jewish Women participated.

Sisterhood held an antique show and art sale last Monday and Tuesday. Mrs. David Goldberg was chairman; ticket conveners: Mesdames Melvern Katzman and Mervyn Stone.

HUMAN RELATIONS

Marriage, Family-Style

DR. ROSE N. FRANZBLAU

QUESTION: My sister and I recently attended the wedding of our brother's child, our nephew. We were very disappointed at the type of affair held, the food and the atmosphere.

The following day we called, and while we did not actually criticize, they felt our disappointment and were very angry. They said that we have no good manners and since this affair meant so much to them, we should have told them only the positives when we called.

We called the parents of the bride the same day but told them what a "beautiful" affair they made and that the wedding was just lovely.

We felt we could be more candid with our brother and sister-in-law.

Did we, indeed, lack good manners and are our brother and his wife justified in their anger towards us?

ANSWER: Criticism is always hard to take, even when it is justified. But, it is more acceptable when it is constructive.

At first, people feel hurt that some fault was found in them or in their behavior. But if they can then see that their behavior was wrong and admit it to themselves, benefit accrues to all concerned.

But criticism of an affair which has taken place and cannot be altered or changed is rightfully taken more as hostility than of honesty.

Your brother and his wife must have wondered what purpose you thought it served to express this criticism of the wedding, after it was over. Naturally, they saw your remarks as an adultration of this very happy time in the life of their son.

You could argue that the criticism was not of your brother and his wife, but of the in-laws, and it is probably this that angered your brother and his wife even more.

In your psychological rejection of the in-laws, the parents of the groom might have felt that you, the supposedly loving aunts, were forecasting the same kind of behavior for their daughter-in-law, in the future.

Perhaps your criticism stemmed from the way you were treated (or mistreated and by-passed) at the wedding. As aunts of the groom, you may have objected to where you and your family were seated. Perhaps, too, your younger children were not invited to the wedding and the grown children were not asked to participate in the wedding ceremony.

To you, this may have been bad manners on the part of the parents of the bride, and especially of your brother, if he went along with the in-laws' arrangements.

That you told the in-laws what a beautiful wedding it was, which was an untruth, doesn't make your so-called "candid" report to your brother more honorable or less hostile. Actually, it would only make them question how much they could really trust you.

Too, in such criticism there is often an envy of the other, or a need for attention, which is gotten by disagreeing with the majority.

You probably did err by bringing in this very negative note, when the parents of the groom were still floating on the clouds of their happiness. To admit this to your brother and his wife would be the kind of honesty that comes from love, and not from hostility. This is good manners in the highest sense.

Mrs. Alan L. Rosenthal, of Toronto, National President of the National Council of Jewish Women of Canada announces Convention plans and dates for the 15th Biennial Convention of National Council of Jewish Women of Canada, to be held at the Bayshore Inn in Vancouver, B.C. on May 5-8, 1969.

A luncheon for delegates, guests and prominent community people is being hosted by the Government of British Columbia at which time The Honorable Grace McCarthy, Minister without portfolio will bring greetings from the Government.

The luncheon will be followed by a session on "Citizen Power - Are You a Citizen or a Subject?"

Delegates from Sections across Canada will be in attendance.

HEAD OF BONDS DIVISION.-Jerry Fenkell, who has been appointed chairman of the newly inaugurated Young People's Division of the Israel Bonds Drive in Toronto, as was announced by Alex and Harry Rubin, general campaign cochairmen for the 1969 Drive.

The Young People's Division will establish a social and communal nucleus for the participation of individuals who have not found the opportunity to identify themselves on a leadership level in the State of Israel Bonds Drive. Serving with Fenkell will be the cochairman of the Women's Division.

FOR THE LIFE OF A DOG

by Ruthie

If there's such a thing as reincarnation, I don't think I'd object to the life of a dog. Because maybe the slaves -- that includes housewife, meaning me -- weren't freed yet but I can't see where dogs have it so hard. In fact, they never had it so good.

* * * *

This is what I read the other day:

"They jet all over the world. They dine on gourmet foods. They wear mink coats. They sport real gold collars. They ride to their country homes in limousines.

"A 'dog's life'? Yes, because they happen to belong to rich people."

* * * *

Nu, if jetting around the world is routine for a dog, I may as well abandon all thoughts of going anyplace. Because I'm just mere mortal. And anyway, Ned's standard answer, whenever he takes a trip, is, "My expenses are paid. I wish I could stay home."

I wish I could stay home -- ha! By the time he takes off, I'm made to feel as though slopping in the kitchen for the rest of my life is a privilege.

Of course, the Open Sesame word is "rich". So that leaves me out forever and ever.

* * * *

Dine on gourmet foods? Me? My family can't see beyond the Shobbosdicka (Sabbath) gefilte fish and kugel. A roast special? That's already -- hoo ha!

The nearest I get to anything like a strange delicacy is when I nosh at a simkha (party). And even then I can't enjoy because my delightful children are on my back.

"Mommy, watch the calories."

So I watch -- and eat. What the heck, I don't have to do the dishes.

"Mommy, you'll be sorry."

Nu, so sorry aherr (here), sorry aheen (there). My kids have the talent for taking the joy out of life.

* * * *

Dogs wear mink coats. That's the real dig. That's what hurts.

For all my hard work, the nearest I ever got to fur was a skunk collar. All in the name of love. My husband says, "Whatsa matter, an alpaca lining's not good enough?"

At least if he'd say he doesn't believe in killing animals and wearing the skin. There'd be a legitimate reason.

The fact he can't afford mink? So how many who wear it can? They look like Twiggy -- it was soup-money they spent.

On second thoughts, give me inner menookha (contentment). I prefer being well fed.

* * * *

Dogs sport real gold collars. And here I thought wearing a dog's collar was a disgrace.

The closest I come to gold is my wedding band. A bracelet I should yet have? My husband can't forget the gold filling in my mouth.

* * * *

One dog, the article says, gets for breakfast Special K with fresh strawberries and coffee, just like his mistress. For lunch he went out with Madame wearing a sable-striped mink coat to match hers. Even though he was deposited in the hatcheck room, he dined on -- get this -- two medium rare lamb chops served on a silver platter with a side order of carrots.

Oh, for the life of a poodle! Because that's what most of these kept pups are.

"Everybody has a poodle," says this rich dame who bought herself a $250 gray and white shih tzu (whatever that is) for her birthday.

And here I am trying to wangle an extra fifty to replace the rusty chairs on the porch for Mothers Day.

Honest, the thought's sickening.

To go on further, the pup divides his time between the penthouse and the country home which he prefers because he likes to run on the grass.

How my poor kids must suffer! How many times I've threatened to break their legs (God forbid) if they so much as go near the grass!

Well, never again. I'm cured. If a pup could run, why shouldn't they?

* * * *

And here I've been complaining of leading a dog's life. Ollavei (I wish)!

(Copyright 1969, CNJ)

ATTENDED GALLERY EXHIBIT.-Toronto's Mayor William Dennison (center), who, with his wife, attended the opening exhibit of the oils and paintings of Czechoslovak artist, Ladislav Guderna, at The Gallery of Fine Art. Seated with Mayor Dennison is Karl Hahn, manager of the Gallery.

I WAS THE SEDER GUEST OF A SOUTHERN BAPTIST

by Susan King

When I say that most of my friends in New York were Jewish, this does not mean quite the same as it would in Britain. I did not choose to segregate myself within an ethnic group, but the academic environment in which I was involved is substantiated by Jews.

My acquaintances ranged from young career girls to middle-aged couples with grown children. One would suppose that a young Jew from abroad, living in such a community would find no lack of hospitality, especially on the Holy Days. But this is not the case!

The American Jew, I must say, like all the other minority groups there, is generous and hospitable to a fault -- except in my experience on such family occasions.

Although most of my friends were aware that I had no family in New York and cordially expressed their sympathy, I never once was invited to participate in their festivities. But in the fifth year of my stay a surprising and delightful thing happened. One of my fellow lecturers at the college where I taught was a Ph.D. in Theological History and once had been a southern Baptist minister.

I was bemoaning the fact to him that again I would have to spend Passover alone. That evening his wife phoned to say they had decided to have a Seder night for their Jewish friends who were alone in the city.

I arrived at the Frazier's apartment three days later at the appointed time with a bottle of Israeli wine tucked under my arm. There were seven other guests, one of whom stood out from the rest in no uncertain manner. He had all the physical attributes of a Southern Gentleman. He was another southern Baptist minister turned theological historian. He and my host were to lead the Seder service.

I was a little dubious as to what sort of traditional Seder this could possibly be, but when I saw the table, all my doubts were dispelled. Everything was exactly as it had been at our family sedarim. The candles were lit, the matzot were placed between the folds of a white cloth, there was the dish with the lamb bone, the bitter herbs, the parsley and the charoset. Beside the dish was a small bowl of salt water and the glass of wine for the Angel. Next to each place setting was a small, neatly printed hagada and in the center of the table were two bottles of Israeli wine.

We took our places and the service began. Both Baptist ministers recited their way through as musically as any rabbi, with explanations and a stimulating discussion. It was, I may say, one of the most inspiring and informative.

Recipe

BROWNIES

2 squares (ozs.) unsweetened chocolate
1/2 cup butter
1 tsp. vanilla
3 eggs
1 1/4 cup sugar
1/2 cup flour
1/2 cup chopped walnuts

Preheat oven to 350 degrees. Melt chocolate and butter in top of double boiler. Stir in vanilla.

Beat eggs lightly and gradually beat in sugar. Stir in chocolate-butter mixture, then flour and nuts.

Pour into a greased, 9 in. square pan. Bake 25 minutes or until a crust just forms on top and mixture has started to leave sides of dish. Let cool in pan and cut into squares.

Yield: About 60 pieces. Note: This is a "cakey" type of brownie.

BUDDING ARTISTS.-Some of the youngsters of Toronto's Bialik Hebrew Day School whose works of art will be featured at the wine and cheese party tendered by the PTA of the school this Sunday at the home of Mrs. B. Loftus, 295 Forest Hill Road. There also will be a display of spring fashions. Money raised is for audio-visual equipment, pre-school educational toys and books for the school library.

Students wreck doctor's home

Jerusalem.- Driving up in two buses, a group of 79 yeshiva students wrecked the suburban home of Professor David Meyer, the director of Jerusalem's Shaare Zedek Hospital, last Sunday, knocking down his aged mother.

Professor Meyer himself was away at the time. He lives in the Jerusalem suburb of Bayit Vegan.

The police arrested the whole group, including some adults and even a man of 70. They had distributed handbills alleging that Professor Meyer was turning the Shaare Zedek Hospital into "an autopsy center."

The group, later released on bail, were members of the ultra-Orthodox Neturei Karta. One of their leaders, called Scheinberger, told Kol Israel that their head, the Satmarer Rebbe, in New York fully supported their action, and "only regretted that he had not been privileged to participate."

A Shaare Zedek spokesman said that Professor Meyer had not introduced any changes in the hospital's practices.

Nevertheless, the Neturei Karta have made it clear that they intend to pursue their campaign against him by all means. The hospital is the only one they use because of their trust in its late director, Dr. Falk Schlesinger.

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SON OF ISRAEL'S LADY PRIME MINISTER IN TORONTO.-Menachem Meir, gifted Israeli cellist and son of Israeli Premier Golda Meir, who will perform at the Israel Festival in celebration of the nation's 21st birthday, Sunday evening, May 4th, at Toronto's O'Keefe Center.

Appointment for North York Schools

* John A.C. Byrne, Mathematics chairman at Northmount Junior High School since 1965, has been appointed to the position of vice principal at Leaf Public School by the Board of Education for the Borough of North York, effective September 1, 1969.

Mr. Byrne, Toronto-born, is a graduate of the University of Toronto and McMaster University in Hamilton. He holds a Bachelor of Arts degree.

* Mrs. Janet Catherine Heagle, teacher-consultant, has been appointed vice principal at the Pleasant Avenue Public School. Her duties commence on September 1st.

She is an Arts graduate of Queen's University and holds a Primary Specialist certificate. She has taught at Yorkview Drive and Elkhorn Drive Public Schools.

* Miss Muriel Sparks, who has taught in North York for the past 28 years, has been appointed vice principal of Dunlace Drive Public School, as of September 1st.

* James Elliott Hepple, chairman of Geography, Woodbine Junior High, has been appointed vice principal of Stilecroft Drive Public School by the Board of Education, North York. His duties begin on September 1st.

BOOKS

(cont. from page 4)

Jews has been known for a long time. But I would have thought that by age eighty he would have mellowed somewhat and permitted a little fairness to enter into his deliberations. M. Samuel pointed out Toynbee's prejudices a decade ago in his devastating critique called The Professor And The Fossil. Samuel's analysis bears repetition. Toynbee believes that the Jews are an anachronism, a fossil - a people who should have disappeared from the stage of history two thousand years ago. Their continued existence, however, is perplexing to an historian who sees everything in terms of grand syntheses. If you can't explain the Jews then calumniate them - that's Toynbee's motto. Samuel's thesis on Toynbee remains true when applied to Experiences where the author continues to revile Jews not only for being colonial "interlopers" but for having the temerity to remain a separate people. Toynbee even goes back to Ezra to complain about the Jews' refusal to intermarry. That, in a word, is the key to Arnold Toynbee's antipathy towards the Jewish people. They won't marry Gentiles, thus their particularity is accentuated.

I am afraid that on the Jewish question Arnold Toynbee belongs in the Middle Ages and not in the 20th century.

CHECK LIST

MOVE OVER - STUDENTS, POLITICS, RELIGION.
By Francis Carlin
Sheed & Ward.

A very sensitive study of the new activist student generation by one of its members. Francis Carlin, a young Yale law student tells how it was in his Catholic parochial school and why the products of that school system are disenchanted now not only with their religious heritage but with the whole fabric of society.

MODERN THEOLOGIANS, CHRISTIANS AND JEWS.
Edited by T. Bird.
G. R. Welch.

A series of essays on theologians representing the major religious streams. F. Rothchild's piece on Abraham Heschel will be of special interest to Jewish readers.

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